

l. ii. 18. who says *Philo* interpreted those Hebrew Names that are found in the Law and the Prophets, which could not be true, if he had been altogether ignorant of the Hebrew Tongue. As to the many Hebrew Words, which we find ill interpreted in his Works, it was because he would indulge his Allegories or other Speculations to which he was so much addicted. Moreover *Philo* himself mightily commends the study of Languages, *de Confus. l. p. 252.* And in his 2d Book of the Life of *Moses*, he gives us his Judgment thus, of the Alexandrian Version, *They found out Names accommodated to the things which alone declared the Sense very aptly*; our Author thinks no wise nor prudent Man would say so, if he could not so much as read Hebrew. But admitting that he understood not that Language, he could not be ignorant of that Greek word, by which the Hellenists expressed that Targumical Saying, מִמְרָא דִּי.

In fine, our Learned Author says, that he hath neither indulged Love nor Hatred in what he hath thus wrote, nor did he propose to himself to reduce *M. Le Clerc* to a sound Mind, whom he gives up as lost, but his design was only to shew that *Le Clerc's* Writings are so much cried up at present for no other Reason, but because they mightily help forward, and promote the endeavours of prophane Persons who will not allow that there is any Mystery in Sacred Things, and ave the way to a Latitudinarian Religion.

De Frisiorum Antiquitate; & Origine Libri tres. In quibus non Modo ejus Gentis propria, sed & Communis Germaniae totius Antiquitates Multae, hactenus incognitae, produntur; & obscuri Veterum Scriptorum Loci plurimi illustrantur. Autore Suffrido Petro. Leovardensi Frisio II. J. G. Franequerae 1698. 12°, pag. 574.

THE Learned Author hath published this Book as a *Proemium* to a larger Work of 60 Books, wherein he designs to comprehend all the History and Antiquity of *Freesland*.

He hath divided this Book into three Parts. In the first, he confutes the erroneous Opinions concerning the Origine of the *Freeslanders*. In the second, he answers some Objections against what he advances; and in the third, he confirms his own Opinion by Arguments. The

The Antiquity of the *Freezlanders* is demonstrable from this, that they are mentioned in the oldest Greek and Latin Authors, by the same Name they now enjoy. And *Strabo*, *Ptolomy*, *Pliny*, *Tacitus* and others assign them the same Country which they now possess. But the rest of the Germans have all of them changed their Ancient Habitations or Names: for that Country called *Saxony*, is not the same which *Ptolomy* assigns to the Ancient Saxons, and the Names of *Holland*, *Over-Issel*, *Gelderland*, *Westphalia*, and other Neighbouring Countries are new, and no where to be found in Ancient Writers. Our Author thinks it very considerable, that the *Freezlanders* have Annals of 2000 Years standing, that they can produce from their Archives, which, he is of Opinion, are not only sufficient to prove the Antiquity of the *Freezlanders*, but may give great Light to the Affairs of the Romans, transacted in *Germany*; and also to those of the Danes, French, Saxons and Dutch. He begins the *Freezland* *Era* 313 Years before Christ, since which their Commonwealth hath undergone 4 considerable Changes; so that they can give the Express number of Years, that they were govern'd by Princes, Dukes and Kings, till the time of *Charlemagne*; how long they were govern'd by States, till the time of the *Anarchy*; how long by Factions, till the time of *Charles V.* and how long they have been govern'd by Lords, till this day. He says the Origin of the Town of *Stavren* is as Ancient as that of their Princes, that it was formerly the Capital of the Kingdom of *Freezland*, and enjoys this prerogative above all the Han's-Towns, that their Ships must be allowed the first Passage through the Sound, and others must wait till they be pass'd.

Our Author in his Enquiry, Whether the *Freezlanders* be *Indigenæ* or *Advenæ*, first distinguishes betwixt the Acceptation of those Words by the Heathens and Christians. The Heathen, when they could not trace the Origine of Nations, used to call them *Terri-genæ*, i. e. Earth-born, as if they had at first sprung up out of the Land they inhabited. And those who transplanted themselves from other Countries they called *Advenæ*, or Strangers. But Christians being better informed by the Holy Scriptures, know that the Origin of all Nations must be derived from *Noah* and his Family, and therefore call those *Indigenæ*, who have still possessed those Countries they inhabited first after the Flood, and those who have transplanted themselves into other Countries they call *Advenæ*. In the former sense *Crantzius*, *Rhenanus*, *Nucnarius* and many others, call the Germans *Indigenæ*, and *Guicciardin* calls the *Freezlanders* so upon

the same Account, but our Author proves the contrary as to the latter from their own Archives.

He confutes the Opinion of these who think the Country took its Name from an Accident, as that the Emperour *Valentinian* called it *Freezland*, because of its Cold, it being ridiculous that he should call it so in their own common Dialect. He rejects also the Opinion of those that derived the Name from the Phrygians, which is Synonymous with that of the *Frances*, and that they were so called, for asserting their Liberty, because then, says he, other Nations who shook off the Yoke of Slavery, would have been called by the same Name; and therefore he is of Opinion, that the Country was so called from *Friso*, the Founder of the Nation.

In the ninth Chapter of his first Book, he gives a succinct Chronology of *Freezland*, from the beginning of the Nation, to the time of *Charlemagne*, which in brief is thus; *Friso* landed in *Germany* in the year 313. before Christ, and possess'd himself of that part of the Northern Coast, betwixt the *Chersonesus Cimbrica*, and the lowest Branch of the *Rhine*, those Countries he divided betwixt his 7 Sons, and called them *Zeelands* from their Situation. Our Author thinks that the care of restraining Inundations by Banks, Bulwarks, Water-Mills, &c. was committed to him by the People of the North, whence it came to pass that the Freezlanders gain'd a great part of the Land they now possess out of the Sea. Our Author thinks likewise that he was intrusted by those of the South, with the care of the Passes and Publick Roads from *Jutland* to the *Rhine*, and that by Garrisons of his *Frisons* he defended Merchants and Travellers from Thieves and Robbers; and hence they had Tolls and Customs allowed them as a Compensation, a power of making their own Laws, and Freedom from Foreign Wars; so that they were not obliged to send Soldiers out of their own Country. They had likewise many other Priviledges and Immunities allowed them, of which some were confirmed by *Augustus Caesar*, afterwards by *Charlemagne*, then by *Charles V.* and *Philip II.* of *Spain*.

The *Freezlanders* were at first governed by 7 Princes, whose Reigns amounted in the whole to 443 Years, to them succeeded 7 Dukes, who governed 262 Years. They were followed by 9 Kings, who reigned 383 Years; in the whole 1088 Years. *Stavren* continued to be the Metropolis of the Country for 193 Years, there the Prince fixed the Seat of his Government, and administred the same over his 7 *Zeelands* by Governours and Judges. About the Year before

before Christ, 120. *Frifo*, Jun. Son to *Grunus*, the Founder of *Groningen*, married the Daughter of *Ubbo*, Prince of *Freezland*, and receiving Forces from his own Father, and his Father-in-Law, planted a Colony in a desolate Island, Westward, beyond the most Easterly Branch of the *Rhine*, and called it *New Freezland*, after his own Name, and chose a Seat for himself in it, which was about a Mile from that place, where afterwards *Alcmaer* was built. There he laid the Foundation of a City, and called it after his Wife's Name *Froungast*; and by some it was called *Vrongeist* and *Vronlegeist*. Afterwards this City encreased wonderfully, and became a great Mart-Town, and the Romans called it *Verona*, by reason of the Affinity between its Name, and that of *Verona* in *Italy*. And our Author saith, that this may solve the difficulty that is found in the Story of the 11000 Virgins. For some, when they read that the Virgins loosed from *Britain*, and were driven by Tempest into *Verona*, knowing no other *Verona* but that in *Italy*, did groundlessly put *Bonne* instead of *Verona*. This is the truth of that History, which our Author says Ignorance hath corrupted; it being no ways incredible that they were driven into *Verona* in *Freezland*, when there was an easie Passage from *Britain* into that Port.

Our Author says, that those things which *Tacitus*, l. 4. mentions as done by the Freezlanders, are to be referred to this *West Freezland*; as the nearness of *Freezland* to *Battavia*, which *Tacitus* insinuates, seems to require: For about 150 Years after the planting that Colony, the Romans made *Olenius*, a Noble Man, and one skilled in Military Affairs, Governour of *Freezland*. This *Olenius*, as our Author says, was called in the Language of his Country *Holle*, which signifies a Jolt-head, for the Freezlanders call the Head *in Holle*. Their Annals likewise give us the following Account why about those times the Name of *Freezland* was changed, which had also been imposed on this Country. *Olenius*, above-mention'd, collecting the Tribute with too much rigor, did thereby force the Freezlanders to rebel, and brought them into great Calamities, whereupon they called this Country *Holle Landt*, by way of contempt, and from thence came the Name of *Holland*.

He adds, that those New, or Western Freezlanders continued 420 Years under an Aristocratical Government; so that during this interval very few or none of their Princes are mentioned. However, they enlarged their Territories westward towards *Brabant* and *Flanders*. But afterwards about the 300 Year of Christ, and the 2d of *Haro*, Duke of *Old Freezland*, *Didericus*, *Haro's* Nephew, taking

king with him four others of his Kinsmen, he carried a new Colony into that part of *West Freezland*, now called *Waterland*, and which at that time was not habitable, because of the frequent Inundations, and wild Woods. *Didericus* built *Medenblick*, which was the Metropolis of *New Freezland*, and this Colony joining with the other, they enlarged their Dominions so far towards the West, that they grew equal almost to a duly proportioned Kingdom. But when *Didericus*, whose Ambition advanced with his Fortune, assumed a Crown and the Title of King, instead of that of Duke, *Haro*, Duke of *East Freezland* looking upon it as absurd, that the Vassal should seem to be of greater Dignity than his Lord, made War with him, and deposed him. His Successors however did afterwards reassume the Royal Diadem, about the Year of Christ 392. from which time it began to be called the Kingdom of *Freezland*, and was divided into two Sovereignities, the Metropolis of *East Freezland* being *Stavren*, and that of *West Freezland* *Medenblick*. The Race of *Didericus*, the *West Freezland* King, failed not long after in *Elinus*, who adopted *Beroald* Son to the King of *East Freezland*, and soon after died; so that about the Year of Christ 533. *Beroaldus* succeeded to both, and after having reign'd happily for about 60 Years, was deprived of his Life and Kingdom by *Clotharius II.* King of *France*, about the Year of Christ 593. His Son *Adgill* succeeded, and after him there reigned four other Princes, who sometimes agreed, and at other times differed with the French, till the time of *Charlemagne*, who overcame *Radbod* the Second, and restored the Freezlanders to their Ancient Liberty.

Our Author in the next place makes a large Digression about the Origin of the German Name. He differs from *Tacitus*, who thinks that Name was given them but a little before his time, and says, it rather grew *obsolete* not long after. He is also of opinion, that the Name of *Teutons* is still much later, and derives the Name from *Togarma*, mentioned in the 10th of *Genesis*, by taking away the first Syllable, changing *Gorma* into *Germa*, and thence forming *Germanus*.

He confutes those who derive the Origin of the Freezlanders from the Hyperboreans, or from a Colony of Jews, sent to *Freezland* by *Vespasian* after the Destruction of *Jerusalem*, and says this last Fable is more applicable to part of *Pomerland*, where the Country-men at Plow constantly sing one Note, like the Cuccow, and cry, *Feru Vespa*, *Feru Vespa*, *Feru Vespa*, in remembrance
of

of their Antient Country, destroyed by *Vespasian*, as they alledge.

He likewise confutes the Opinion of their being descended from *Frifius*, Sonto *Clogio*, King of *France*. and that his Posterity paid a Tribute of 260 Oxen to the French, as a Token of Homage, and thinks it rather true, that the French derive their Origin from the Freezlanders, according to *Beatus Rhenanus* and *Adrianus Junius*.

Then he attacks the Opinion of those who say, the *Frifons* are descended from *Grunius* the Trojan, the Builder of *Groningen*, and therefore writ them *Phryfii*, as nearer the Phryges their Progenitors, and at last tells us his own Sentiments, that *Frefo*, the Founder of their Nation, with his Brethren *Saxo* and *Bruno*, came from an Indian Province called *Benedicta Frefia*; where having served under *Alexander* the Great, and not daring to stay in the Country after his Death, took Shipping with what they could bring off, and landing in this Country, called it *Frefia*, after his own Name.

This he insists upon at large in his Third Book, and thinks it the more probable, because the Story of *Saxo*, the Founder of the Saxon Nation, agrees with it. He says all Authors, *Crantzius* excepted, agree, That the Saxons were some Remains of the Macedonian Army; and that before they came into *Germany*, they were called *Macedonians*; for this he quotes the German Chronicle, printed at *Mentz*, in 1482. the Annals of *Freezland*, and others.

His next Proof for this is Ancient Rhimes, Constant Tradition, and the Universal Opinion of the *Frifons*, who have entertained it from Father to Son Successively, and convey'd it to one another by Rhimes, a Custom, says he, which the most prudent Nations have made use of, as the readiest Preservative against Oblivion. He tells us moreover, that all the *Freezland* Historians he hath seen, give their Suffrage this way.

As a further Proof of this, he alledges, That the *Frifons* were constantly great Lovers of Learning, and therefore could easily preserve their Origin and Antiquities from Oblivion. He says also, that *Frefo*, their Founder, was versed in all the Learning of the Greeks, and erected a sort of Academies in many places, where Youth were instructed in Learning, and the Art of War; and that he erected one particularly at *Stavren*, near *Stavo's* Temple, and placed a great Library in the Temple it self.

In the next place, he acquaints us, that both *Frison* and *Saxon* Historians agree as to *Saxo*, and that the People of *Freezland*, *Saxony* and *Brunswick* had formerly one and the same Language, and form of Government.

Then he gives us an Account of the Arms of the *Saxons* and *Frisons*, from the Heralds Books, and says, that when *Friso* had the Defence of the German Ocean committed to his Charge, *his Arms were in a blue Field, three Silver Bars, oblique from the right to the left, betwixt them 7 red Leaves of a Water Rose, 4 betwixt the Dexter and the middle Bar, and 3 betwixt that and the Sinister.* These, says our Author, were the most Ancient Arms of the *Frisons*, and proves that they were used by their Princes, Dukes and Kings, and that the 7 Leaves signified 7 Islands, into which *Freezland* was formerly divided. *Saxo's* Coat, he tells us, was also a blew Field, divided in the middle by a cross Line, from the right to the left, under the same; at the dexter Point, there was a *Lion*, and at the sinister Point a *Draggon*, their Heads almost joined, and looking upon one another, with a pleasant Aspect. In the upper part there was an *Eagle* flying with expanded Wings, looking upon both. In this place, he confutes *Crantzius*, who says, that those are but New Bearings, and that *Wittekind*, Duke of *Saxony*, who was overcome by *Charlemagne*, carried in his Ensigns a black Colt, but when he turn'd Christian, changed it into a white one. He proves from *Methodius*, who is many Centuries elder than *Wittikindus*, that the Saxons in his time impressed a *Lion* upon their Coin. He observes, that *Wittikindus* was not King of the Saxons, but one of those twelve Princes (or Great Men) that governed *Saxony* by turns; and therefore bore the Arms of the Country, and not his own. He also quotes *Wittikind* the Monk, who in his 1st Book of *Hatthagar*, D. of *Saxony*, says, that when he encouraged his Men to Battle, he took up the Standard or Ensign (which they account Sacred) impressed with a *Lion* and *Dragon*, and an *Eagle* hovering over them, by which he would represent Fortitude and Prudence, and their Efficacy, and express constancy of Mind by the Motion of the Body.

In the rest of his Book he enquires after the Indian *Fresia*, and thinks it to be the *Pharrasii* mentioned by *Curtius*, beyond the *Ganges*. He pretends to trace *Freso's* Genealogy, as far as *Shem*, one of *Noah's* Sons, and gives an Account of the Travels of *Freso* and his Brethren, &c. all which is submitted to the Readers Censure, it being applicable to Antiquaries better than to any other sort of Men.

Qui bene comexit Vatem hunc perhibebo optimum.

Gerardi